

ARTICLES

to bee enquired of, by the
Churchwardens and sworne men, within
the Diocesse of Sarum, in the visitati-
on of the Reuerend Father in God
Henry, Lord Bishop of Sarum,
in his first generall vi-
sitation,

Holden in the 41. yeare of the
raigne of our most gracious soueraigne
Lady Elizabeth, by the grace of
God, Queene of Englande,
France and Ireland, defendor
of the faith, &c.



LONDON

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Crosse Keyes. 1599.

The tenor of the Oath ministred to the *Churchwardens and Swornemen.*

YEE shall sweare, all affection, fauour, hatred, hope of gaine, or dreade of displeasure, and all malice set aside, that you vppon due consideration of euery one of these Articles, giuen you in charge, shall present all and euery such person within your parishet, as hath offended in any of these Articles: or els that are publicly defamed, or vehemently suspected of any such default, wherein you shall deale vp rightly in true equitie, neither presenting any of malice, nor sparing any for fauour, hauing the true feare of God before your eyes, to the maintaining of truth, and suppressing of vice. So help you God, in his promises, by Iesus Christ, contained in this booke.

The direction for the Churchwardens &c.

THE Churchwardens and their assistantes are charged, first to reade ouer, or heare all and euery one of these Articles read vnto them: and then duely to consider, and enquire thereof, accordingly, betweene the deliuerie hereof vnto them, and the visitation: that then they may come prepared to deliuer their answers in writing, vnto his L. or his Deputy, to euery of the said Articles.

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ARTICLES TO BE EN- quired of by the Churchwardens and sworne men within the Diocesse of Sarum, and the truth thereof to be by them vpon their oathes certainly presented, with particular answeres to euery Article.

Articles concerning the Cleargie.



Whether all popish reliques, with all monuments of superstition and idolatrie bee utterly taken away out of your Churches and chappels, and whether common prayer bee read by your minister therein at convenient houres, plainly & reuerently, vpon the Sundates, holy daies, and other daies appointed, in such order, as is set forth in the booke of Common prayer, authorized by the lawes of this realme, without change of any part thereof: and whether the holy Sacramentes bee reuerently celebrated, in such manner, as is by the said booke of Common prayer publicly prescribed.

2 Whether you haue in your parish Churches & Chappels (for the due performance of the aforesaid Article) a decent large Surplesse with wide sleeves, a booke of Common prayer, with the new Kalender, two Psalters, the English Bible in the largest volume, the two Tomes of the Homelies, a comely table standing on a frame for the holy Communion, with a faire linnen cloth to lay vpon the same, and some covering of silke, Buckram, or other such like for the cleane keeping thereof, a faire communion cuppe of silver, and a couer of silver for the same, which may serue also for the ministration of the communion bread, a comely front

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o2 baptisterie, and a couer for the same, with all other things requisite, as well for the right celebrating of the diuine seruice, as also for the due administration of the holy Sacraments.

3 Whether your Churches and Chappels, with the Chancels thereof bee in good reparation: whether ye haue in your seuerall chancels a sure Coffer, with three lockes and keyes for the keeping of the Register booke and other necessaries: and whether ye haue good and comely seates, whether your Churches be well paved and sweetly kept: and whether your church yardes be well fenced, and alwaies void of cattell, and kept without abuse of any thing, as a place ordained for the burial of the dead: if not, though whole default, that present redresse may be had.

4 Whether in your seuerall Churches and Chappelles any person not being ordered at the least a Deacon, do attempt to say common prayer, o2 to solemnize matrimonie, o2 to administer either of the Sacraments: whether your Parson, Vicar o2 farmer, doe suffer any Curat to serue before he bee examined by the Ordinarie, and shew his licence had therefore, unto the Churchwardens, vnder the seale of the Ordinarie, and whether your minister do serue two cures in one day. Whether your parishes as well Proprietaries, as others be alwaies furnished and provided of honest and sufficient men to serue your seuerall cures, and whether they are duely and sufficiently payed their wages for the same.

5 Whether your Parson, Vicar, o2 minister be a preacher allowed, and if so, by whom: how many sermons he hath preached in your church within this yeare last past. If he be not a preacher, how many sermons hath he procured within the space aforesaid: and who preached them: whether he do not at certaine times in the yeare minister the Sacraments in his own person. Whether he hath admitted any to the holy communion that cannot say the Lords prayer, the Ten Commandments, and the Articles of the faith. Whether hee hath admitted to the holy Communion any persons being not of his owne parish, any notorious offender, fornicator, adulterer, o2 any euill liuer, by whom publike offence is giuen, o2 any that hath not done due penance imposed him by his Ordinary, to the satisfaction of the congregation.

6 Whether

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6 Whether your Minister doe every Sunday and holyday, when there is no Sermon, read plainly some part of the Homilies set forth by the Queenes authoritie to be read: and whether any Minister being not a preacher allowed, or any other doe expound any scripture, leaving the reading of the homilies, or other wise speak against the vse of them: whether your Minister hath preached, or spoken any thing in derogation of the booke of common prayer, deppauiug the same, or any thing therein contained: whether there be any in your parishes, that readeth any private lectures, or vseth any exposition of the scriptures in any mans private house, contrarie to the lawes of this Realm: whether any conventicles or private meetings bee: vled within your parishes, maintaining any doctrine of inuouation to: withdral the people from due obedience to the ordinaunces of the Church, set forth by publicke order.

7 Whether your minister do every Sunday and holyday, openly in the church, call for all the children of both sex within your parish, that be aboue seauen yeares of age, and vnder twentie, or at least to many of them (by course) as the time will serue for one houre, before or after euening prayer, and them heare and instruct in the Loddes prayer, the Articles of beleefe, the ten Commandements, and in the Sacraments, and diligently examine and teach them the Catechisme, set forth in the booke of common prayer, or some other Catechisme by authoritie allowed: and whether he doth take the names of them all, and by course call them to the learning of the same Catechisme, and whether he hath called vpon the Churchwardens, to present all parents and maisters that bee negligent in sending them to this godly exercise.

8 Whether your Preacher or any other in his prayer made in his Sermon, do omit at any time the prayer for her Maestie, with her whole title, as Queen of England, Fraunce and Ireland, defender of the faith, &c of all causes and ouer all persons, with her Barrellies dominions, as well ecclesiasticall as temporall, next and immediately vnder God, supream gouernor: whether your minister do at the administration of the Sacrament of the Loddes supper vse himselfe reuerently to kneele when he recei-
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Articles to be enquired of,

whether according to the booke of common prayer, and whether the Communicants themselves in like sort do meekely kneele, 'tpon their knees, at the receiuing thereof, or whether hee doe administer it confusedly to some kneeling, to some sitting, and to some standing.

9 Whether the soyme of communion against sinners, with the prayers following the same, set forth in the latter end of the booke of common prayer, bee plainly read by your Minister in your Churches at the least foure times in the yeare, and whether for the retaining of the perambulation of the circuit of the Parish, your Minister, Churchwardens, and certaine of the substantiall men of the Parish, in the daies of the Rogations, walke the accustomed boundes of your parish, meditating of Gods mercie, & without any vse of superstitious Ceremonies giuing God thanks for blessing of the earth, as by the lawes of the Church is set downe

10 Whether your Minister doe reiect those women (being married) which doe come to the church, to giue God thanks, after childbirth, according to the order in the booke of common prayer: and whether hee hath married anie not being three seuerall sundayes, or hollydayes lawfully asked in their parish churches, or not being sufficientlie licenced thereunto by his Ordinarie.

11 Whether your Preachers or Ministers be peace makers, and exhort their Parishioners to obedience towards their prince and all that bee in authorizty to the Ecclesiasticall government now established, and to mutuall loue among themselves: whether they be diligent in visiting the sicke, in comforting them, and in exhorting them in their last wills to relieue the poore, whether they be suspected to be fauourers of the Romish or forraign power, maintainers of sectaries, corrupt in Religion, incontinent persons themselves, reported or suspected to keepe any suspected man or woman in their houses or els where, giuen to riote, idlenesse, drunkenesse, haunters of tauerns, alehouses, or suspected places, giue n to any notozious crimes, light ordered behauour, or swearers, fighters, quarrellers, gamesters, carders, common table players, dyers, dauncers, hawkers, hunters, stage players, vsing any lay-
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Articles to be enquired of.

call craft disordered in apparrell, eyther in colours, guardes, light fashion, great ruffles, or any other waies giuing any iust occasion of offence, whereby their spinisterie should be slandered or condemned.

12. How many ecclesiasticall benefices your minister hath at this present time, and if more then one, in what Countrie, whether he be resident now vpon any of his benefices if not how long he absented himself, and where he is to your knowledge, whether his Cure be serued by a sufficient Minister, whether your Parsons and Vicars do maintaine in due reparation their mansion houses, and all other edifices belonging to their Ecclesiasticall livings and not suffer them to fall into decay, whether your Almshouses, Hospitals, and Spittles be well and godly vsed, according to the foundations and auncient ordinances of the same, and whether there be any other placed in them, then poore impotent, and needy persons, that haue not wherewith to liue.

An Article concerning Ecclesiasticall Officers.

VVhether any person vsing any Ecclesiasticall iurisdiction in this Diocese their Apparitors or other Officers doe, or haue at any time suffered any Adulterers, Fornicators or other the like crimes, vnto them presented, or which other wise came to their knowledge to passe unpunished: you shall also present all manner of extortiones, bribes, excessive fees, or any other misdemeanors committed or done by any Archdeacon, Chancelor, commissarie, Officiall Register, Sumner, Apparitors, or by any other Officer to vs belonging, for any tittle whatsoeuer.

An Article concerning Scholemasters

VVhether the Schoolemasters witt in your parish, openly or priuately, in any mans house, be of good and sincere

Articles to be enquired of

cere religion, life and conuerſation, and be diligent in teaching and bringing vp of the youth to them committed, and whether with their ſchollers they doe reſort aſderl on ſundayes and holydayes to church, and whether your ſchoolemaſters do receiue the holy Communion ſo oft as they ought to do, and ſo many of their ſchollers as be of ſufficient age and capacitie to receiue, and whether they haue beene examined, allowed and licenced ſo; ſchoolemaſters, by the Ordinarie in that behalfe.

Articles concerning the Laytie.

VVhether your pariſh Clarke bee appointed according to law, by the Parſon or Vicar of the Pariſh, with the allowance of the Ordinarie, and whether he bee not obedient to the Parſon, Vicar, or Curat, or whether he be able to reade plainly, and diſtinctly, and whether he doe keepe the bookes and ornaments of the Church ſayze and cleane, and cauſe the church and quire, the Communion table, the Font and the Pulpit to be kept clean and decent againſt the ſeruiſe time, Communion, Baptiſme and Sermon, and whether he be ſound in Religion and honeſt of life and conuerſation.

2 Whether the people of your pariſh, eſpecially houſholders, doe faithfully endeour themſelues to reſort with their childzen & ſeruants to their pariſh church or chappell on the Sundayes and holydaies to morning & euening prayer, & then and there abide orderly and ſoberly during the time of common prayers, ſermons, homilies and other ſeruiſe of God, there to be uſed, giuing themſelues to the hearing thereof reuerently and deuoutly, who they be that negligentlie abſent themſelues, or come very late vnto the church, or that walke, talke ſlumber, or otherwiſe irreuerentlie behaue themſelues in the Church, who doe uſe any gaming or paſtime abroad, or in any houſe, who doe ſit in the ſtreetes, churchyard, or in any tawern, Inne or Alehouſe, vpon the Sundayes, or other holydayes, in the time of common prayer, ſermon, reading of homilies, eyther beſoze or after noone, you ſhall deliuer the names aſwell of ſuch perſons that ſo offend, as of the perſons in whole houſe the offence is committed.

Articles to be enquired of.

3 Whether all Fathers and mothers, maisters and dames, within your parish do cause their children, seruants and apprentizes of both sex, being of age, as is aforesaid, to come to church on sundayes and holpdayer at the appointed times, and there diligentlie and obedientlie to heare, and to be ordered by the Minister untill such time as they haue learned the Catechisme, the Lords prayer, the articles of the belief, & the ten commandements: what be the names of those that doe not cause their children, seruants and apprentizes to come to the church, that they might bee instructed, and how many of the said children, seruants and apprentizes be in your parish, which being aboue seauen yeares old, and vnder twentie, cannot say by heart the said Catechisme, and what be their names, and with whome they dwell.

4 Whether any man or woman in your parish, within these 3. yeares last past, being presented vnto the Ordinarie for any iust crime or fault, and being conuicted for the same, haue fled out of your parish, being suspended or excommunicated, and into what parish they be fled, and where they do now remaine, and whether since that time any of them are returned home againe, not as yet being punished for their offences, or do diuers times resort to their parents, maisters or friends houses within your parish secretly: what be the names of such as are so fled, and of them, by whome they are harbored and entertained.

5 Whether there be any that keepe any shop, or any part of their shop open vpon the Sabbath daies, or vpon any holpdayer: or doe vse any worke or labour on those dayes, whether in antie sayes or common markets falling vpon the Sundayer, there bee any the wling of any wares befoze morning prayer be done, and whether any markets or selling of wares be vsed in the church yeards, whether any Lords of misrule, Sommer Lords or Ladyes, or any disguised persons, or Maygames, or any Morris dancers are suffered in your parish, and being so suffered do come vnrueulentlie into your church or churchyard, or there to dance or play at any time: whether there be any that fight or bzaul within your church or churchyard, or any that for pnes or seates doe strue or content: especially in the time of common prayer or sermon.

6 Whether there be any among you that are blasphemers of

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the name of God, great and often swearers, adulterers, fornicators, incestuous persons, bawds, receivers of incontinent persons, harborers of any that be not of good name and fame touching any notorious crime or fault, drunkards, ribaudes, any that be malicious, contentious, uncharitable, slanderers of their neighbours, raplers, scowlders, scoffers, sowlers of discorde betweene neighbours and especially raplers against Ministers, and against their marriage, wiues or children.

7 Whether there be amongst you any that vse sorcery, or witchcraft, punishable by the ecclesiasticall lawes, or that be suspected of the same, and whether any do vse any charmes, or vnlawful prayers, and whether any do resort vnto any such in time of sickness, or at any other time for vnlawful help and counsel touching any matter, what be the names both of such as vse it, and of such that resort vnto them for helpe.

8 Whether any of your parish being of conuenient age haue not receiued the holy Communion thrice this last year, and namely at Easter last or there abouts for once, & what be their names, or any which at the receiuing haue not signified the same befoze to your Minister, that he might conueniently examine them, and what be their names who refused to come vnto him to be examined, whether any doe refuse to receiue at their owne Ministers hands, and resort into an other parish to receiue the communion: whether there be any that are knowne or suspected to be corrupt in religion, who notwithstanding that to saue charges they will come to Church, and be partakers in common prayer with you, yet doe seldome or not at all receiue the holy communion: what be their names, & how long yee haue known them so to continue.

9 Whether any couples within your parish now cohabiting together haue been knowne or suspected to haue bene married after any popish order, or any other order, then is appointed in the church of England, by reason that the one party or the other are noted to be such, as refuse to come to the church, whether there be any that haue married within the degrees of affinity or consanguinity, by the lawes of God forbiddē, or any that being diuorced or seperated from the same, do yet notwithstanding keep company still together, or any y being married without those degrees, haue forsaken their
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Articles to bee enquired of.

wiues, or husbands, and married to others: any man that hath two wiues, or any woman that hath two husbands, any that being diuorced or seperated asunder, haue married againe: any that haue bene married within the time prohibited without licence: any that haue married or contracted themselves without the consent of parents, tutors or gouernors, any couples married that liue not together but slanderously line apart: any that haue married without banes or licence, in lawlesse Churches, or other wise out of the parish Church where they ought to haue solemnized their marriage.

10 Whether there be any in your parish that administer the goods of those that be dead, without lawfull authoritie: any that suppress the last will of the dead: any executors that haue not fulfilled their Testators will, especially in paying the legacie giuen to the church: to the reliefe of pouertie, helpelesse Orphanes, poore schollers, poore maydens marriages, high wayes, and such like good and godly vses, and by whom they are so detayned.

11 Whether any within your parishes do resort vnto barnes, fields, woods, or priuate houses, for any extraordinarie expositions of scriptures, or conferences together, and so do (as it were) make a generall Church or sect vnto themselves: or be draiwers or persuaders of others to any such schismaticall sects, or what places haue ye heard of such meetings.

12 Whether there be any knowne or suspected to conceale or keepe hidden in their house any Masse bookes, or bookes of poperie or superstition: any Chalice, Copes, Vestments, crosses, pictures, or the like superstitious ornaments, in their formes undefaced, for some exercise of their superstition, as may be suspected.

13 Whether any keepeth or readeth any seditious or schismaticall bookes or pamphlets, which slanderously inueigh against the religion now receiued, or the order of the church publicly established.

14 Whether any children within your parish do remaine unbaptized, or bee suspected to haue bene baptized by any popish priest, Seminarie, or Jesuite: whether any woman being deliuered of child, do refuse to come to church, and giue God thanks for her deliuerie, according to the forme prescribed in the booke of common prayer.

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Articles for the Churchwardens.

1 **W**hether the Churchwardens of the last yeare haue giuen to the parish a full account of the Church goods and rents, that were committed to their charge, according to the custome that hath beene aforesaid vsed, and what church goods they or any of them haue sold, and to whom, and whether to the profit of your church or no: and what hath beene done with the money thereof coming: and whether ye haue suffered any person within your parish, or els where, to escape not presented, who hauing lands within your parish, do refuse to pay any such summes of money as by them are due to be payed, & what be their names: whether any man being chosen Churchwarden by publique consent, do refuse to take vpon him the office, or taking vpon him the same, doth notwithstanding eyther execute it negligently, or by his deputie, and not in his owne person.

2 **W**hether you the Churchwardens and your minister, or any other person in your parish, haue in your Keuestrie made any orders, or do vse to call any parties before you, for any cause to be ordered by the ecclesiasticall lawes, and do vse a kind of presbiterie or censuring ouer your neighbours, and whether any be caused to doe penance without the consent of the Ordinarie, eyther openly or otherwise, and what be the names of the parties that haue been so punished.

Generally what faults soener you know to be within your parishes not specified or mentioned in these Articles, and punishable by the ecclesiasticall lawes: ye shall by the vertue of your oath aforesaid duely and truly present them to your Ordinarie, that reformation may be had accordingly.

3 **W**hether the minister and Churchwardens doe keepe a true note recorded in a Register booke of Parchment, of all persons baptized, married and buried within your parish and hamlet: the which booke must be kept in a sure coffer, with three lockes & keyes provided for that purpose, according to publique order: viz. thereof one key to remain with the minister, the other keyes with eyther of the Churchwardens, and that euery Sunday after evening prayer the minister and Churchwardens do record, and write into

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into that booke the names of all persons baptizd, married or buried in y^e church the weeke before: & that the churchwardens do p^{re}sent at the visitation of the said Reuerend Father, or his Chancelloz, deliuer vnto the Register a true cōpy of the said yearely records.

The Churchwardens and sworne men together with the consent of the minister seruing the cure, shall make a seuerall presentment of these 2. Articles following in a paper by it selfe.

What wilfull Recusants are within your parish, who doe forbear to come to church to heare publique prayer, pretending it vnlawfull to come to our assemblie, as y^e church of England now standeth: whether they be continually abiding amongst you, or els starting now and then from els where into your parish, or wandering from place to place, what be their names, and how many months they haue so absented themselves by the space of one yeare last past: and by whom they are relieved, and whether any such recusants as are by the statute confined to make their continuall resistance and abode within your parish, haue wandered to any place beyond the limitation of the said statute.

Whether there be any Iesuites, Seminary priests, or massing priests, or any knowne enemy to the religion now established, or any one vehemently suspected to be such a one; that at any time or times frequenteth or resorteth to your parish or towne ship or any house, meeting or conuenticle within the same, and what be their names, and to whose houses they so resort, and who they be that giue them entertainment.

Lastly, if the Churchwardens, and Eldermen at this visitation, or any other henceforth shall wilfully, negligently, or ignorantly omit to present any cryme or offence worthy of presentment and reformation, or for feare of displeasing of some greater person do concale the truth, wherof the minister, then, or after may haue knowledge, that then the Minister, who in conscience is chargeable therewith, shall giue aduertisment thereof to the saide reuerent Father or his Chancelloz, vnto whome they shall haue ready access at all times, in such and the like cases.

FINIS.

Articles to be considered

first that the names of all persons having a right to be considered in the election of the members of the church should be put in the list of names to be considered in the election of the members of the church.

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